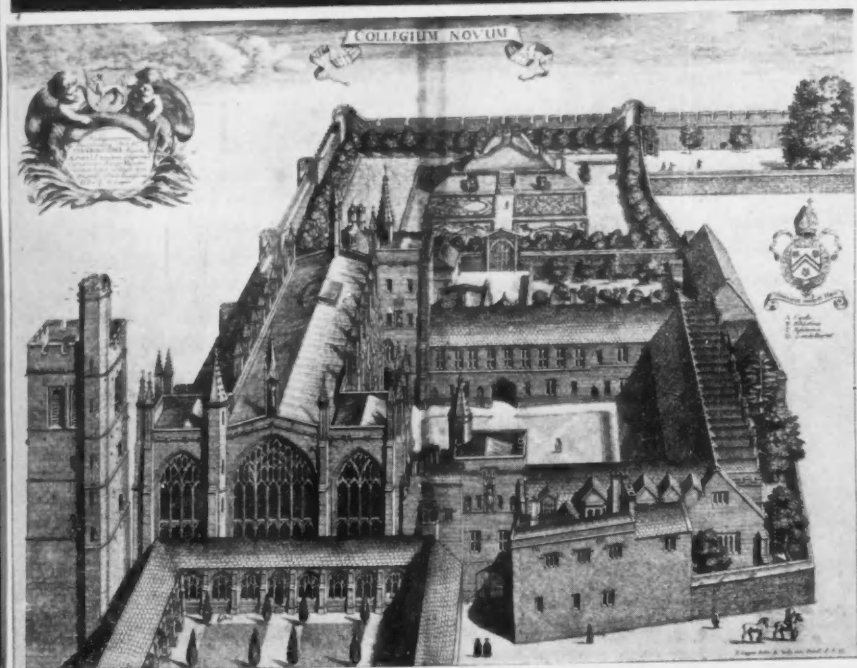


# COMMON GROUND



MAY-JUNE, 1950

VOLUME IV—NUMBER 3

PRICE: THREEPENCE

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Cover Photograph : New College, Oxford. Founded by William of Wykeham  
in 1379. Engraving from Loggan's "Oxonia Illustrata," 1675.

(Photo: Cambridge University Library)

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## Our Religious Inheritance in Education W. R. TAYLOR

*We do not always realise how much of our everyday life owes its inspiration to religion. "Common Ground" will from time to time try to show how in many different fields religious thought and religious institutions have contributed to the development of life as we know it to-day.*

"GOOD deeds are better than knowledge: but without knowledge good deeds are impossible." So wrote Charlemagne about A.D. 800 in a directive on education to his bishops. The Jews had long taught that the one God was a God of righteousness, and that the purpose of education must be moral. It never occurred to the early Christians that the purpose was any other. Infused with and informing this moral idea there was a strong tinge of other-worldliness, for the Christian had his gaze partly fixed on the shortness of human life in comparison with eternity, and so, while the aim was to create good citizens, they were to be inhabitants of the Eternal City of God. "Our citizenship is in Heaven."

When the early pioneers of education therefore came to assimilate pagan knowledge, whether it was the philosophy of Greece, or the law and rhetoric of Rome, or the science and mathematics of the Arabs, theology still remained the queen of the sciences, and the one aim was still to create good citizens of heaven. "We have founded our college," wrote William of Wykeham in the statutes of New College, "in the first place that Holy Scripture, mother and mistress of all other sciences, may spread and enlarge its tents more freely beyond the rest; and that the faculty of either law, civil and canon, may peacefully campaign along with it, and philosophy not be wanting to give its dye to the rest . . . and chiefly that Christ may be more fervently and frequently preached, and faith and the worship of God's name increased and more firmly maintained, the faculty of theology; so that the praise of God may be spread,

the Church ruled, the strength and fervour of the Christian religion grow hotter, and all knowledge and virtue be increased in strength." We owe to him therefore not only that the colleges of our older universities and many of the schools of England have chapels attached, but that they are also subject to the discipline of corporate life.

### **Charity Schools**

Now, so far, if the Church was the controller of education, admittedly such education was only for its sons, for the priests and clerks who were to promote its traditions in the future. It could hardly be otherwise when writing was confined to manuscripts. Nevertheless round about 1400 a new class of 'literate laymen' began to appear, and the tendency increased rapidly in the fifteenth century. It became increasingly the habit of the pious wealthy to found chantries and schools where boys might be trained to say masses for their nervous founders' souls. A genuinely lay movement also grew up whereby the merchants' guilds and individual merchants began to found schools for the boys of their own towns or counties. These were charity schools on the whole, though not so much for the very poor as for the comparatively poor, the yeoman or lesser burghers. Such grammar schools were not, as Dr. Trevelyan points out, the product of the Reformation, but being with their trained laymen and trained priests the repository of the new learning, they were largely its cause.

### **Passion for truth**

Apart from the spread of education itself—though still confined to the middle and upper classes—there were two results of this great movement in England: the infusion of the old teaching with the humanism and enquiring spirit of the Greeks, and the rise of a sturdy individualism. Out of both came all that was best in education, namely a stricter and more vivid passion for scholarship, which itself means a passionate enquiry for the truth. But with the insistence on a personal religion and the need for an individual approach to God came those great divergences of opinion which led to the quarrel between King and Parliament, and the ultimate loss of over-all authority by the Anglican Church. Yet the aim was still the same: "The end of learning," wrote Milton in 1644, "is to repair the ruins of our first parents by regaining to know God aright, and out of that knowledge to love Him, to imitate Him, to be like Him, as we may the nearest, by possessing our souls of true virtue, which being united to the heavenly grace of faith, makes up the highest perfection."



*Church and Church School are familiar features of the English village.*

*(Photo: Dixon-Scott)*

For a short while after the Civil War the State Church triumphed, thanks to the Restoration. But it could never win back the Puritan conscience or strong body of Dissenters and Non-conformists who had won the war but lost the peace. It had driven many of them to America with momentous results for mankind. The remainder, forbidden by the dominant church to educate their children in many schools or send them to the Universities, began to found their own institutions for all types of education, primary, secondary, and higher. The State Church, after a brief attempt to prevent this, reacted in a nobler way, and there began in Anne's reign the foundation of more charity schools, this time for primary children—the first movement to educate the youngest children of the poor in reading, writing, and moral discipline, to make them fit members of the Church of England. And so though too many of the established clergy were concerning themselves too much with the fleshpots of social life, Trollope's Josiah Crawley in 'The Last Chronicle of Barset,' fine scholar that he was, is described as preaching the gospel fervently, and also "striving with all his might to lessen the ignorance of the ignorant," and in consequence to be found much of the day down at the village church school.

Sunday Schools were started, too, and flourished, and the work was crowned in 1811 by 'The National Society for the Education of the Poor according to the Principles of the Church of England,' the real origin of nineteenth century primary education on a substantial scale. Meanwhile the charity school movement had flourished in Wales, and a grand system of education was developing there based on the superb literature and moral teaching of the Bible, and closely linked with music and hymnology, while in Scotland Presbyterian education had long been as fine as anything that the world had yet seen. Not for nothing had the Scots used their Latin Composition books to inculcate the precepts of Christianity.

### **State education and religion**

Thus the individualism and sturdy Nonconformity engendered by the Reformation had pushed the established Church along. But the lagging had been serious, for as the nineteenth century advanced the Church was to find itself still handicapped by its long association with the dominant class, and still so blinded by traditionalism that it was too slow to assimilate the truths of modern science, or to see and denounce the great inequalities in social life produced by the industrial revolution. And when the secular State at last turned its attention to the task of education, the cleavage between Church and Dissent for long rendered Parliament incapable of agreement as to what the religious and moral education of the people should be. The result was that British education nearly became entirely secular.

That it has not done so has been due to three events. First, the pioneer work of William of Wykeham in the 'Public Schools' received fresh inspiration from Dr. Arnold of Rugby. Secondly, as the result of the rise of totalitarianism, the people of this country have seen the danger to freedom, and, dimly conscious of what they owe to religion, have tentatively allowed its re-emphasis as an adjunct to education in the Butler Act of 1944. Thirdly, the B.B.C. has re-established the Christian faith as the real background and foundation of the British way of life, and has amongst other things inaugurated a course of lectures on religion to sixth forms at our schools, showing a real sympathy with enquiry and a real desire to promote the truth.

"Who knows," wrote Charles Dickens in his preface to "Pickwick," "but by the time this book is finished . . . it may be discovered that schools on the broad principles of Christianity are the best adornment for the length and breadth of this civilised land?" Can his dream yet come true?

## The Sephardim

R. N. CARVALHO

*In 1951 the Spanish and Portuguese Jews' Congregation of London will celebrate the 250th anniversary of the opening of the oldest synagogue in England. This article outlines the history and tradition of the community.*

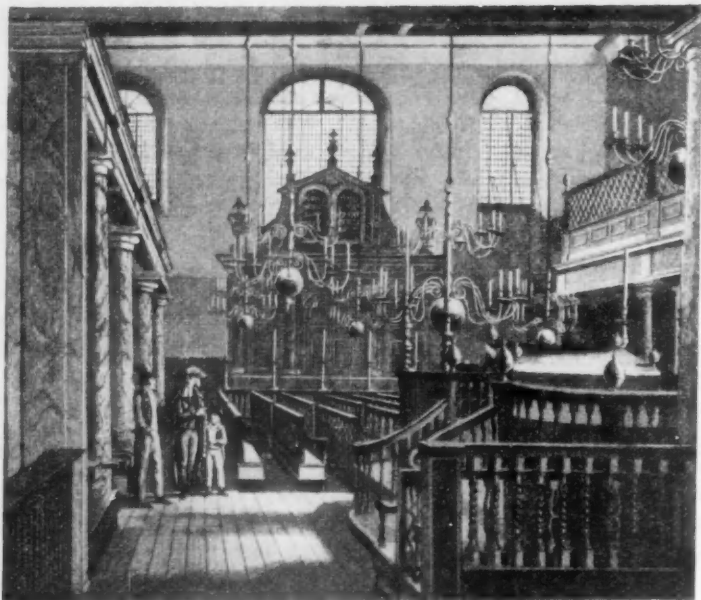
SOME of the many visitors who attended at Bevis Marks Synagogue on October 25th 1949, for the formal induction of Rabbi Solomon Gaon as "Haham" (Chief Rabbi) of the Spanish and Portuguese Jews' Congregation and heard the sincere and moving sermon which was delivered by the new Haham may have become aware for the first time of the existence in this country of a separate community of Sephardi Jews, with its own officers and ecclesiastics, its own distinctive type of orthodox ritual, its special pronunciation of Hebrew and its own traditions. Its story is an interesting one.

Orthodox Jews in the modern world are broadly classified in two main divisions. They are either Sephardim or Ashkenazim. The Sephardim, whose name comes from the Hebrew word for Spain, *Sepharad*, follow the ritual and use the pronunciation of Hebrew current in Spain and Portugal before the expulsion of the Jews from these countries. In many cases they are descended from them. The Ashkenazim (their name likewise derives from a Hebrew word, *Ashkenaz* or Germany), follow the ritual and pronunciation of the German, Polish and Russian Jews. The large majority of the Jews in England are of Ashkenazi origin, but there are communities of Sephardim in London and Manchester, all following the same Sephardi orthodox liturgy. Moreover, the Reform and, to a lesser degree, the Liberal Jewish movements in England which were largely started by Sephardi Jews, both employ the Sephardi pronunciation. The Reform Liturgy in particular is largely reminiscent of the Orthodox Sephardi.

The Rabbi of a Sephardi congregation is always called Haham, a Hebrew word meaning "wise man." The rabbinic head of a Sephardi community is the Haham *par excellence*. The Haham of the London community enjoys a pre-eminence among all the Sephardi communities in Great Britain.

### The Oldest Synagogue

Historically the London Sephardim are the oldest part of the Anglo-Jewish community. Their existence as an organised congregation goes back to 1657. Their Bevis Marks synagogue, completed in 1701, is the oldest in the country. It is the only Jewish building of the Resettlement which is scheduled as an ancient monument and it is considered a perfect



*SYNAGOGUE OF SPANISH AND PORTUGUESE JEWS IN  
LONDON, BUILT 1701.*

*From an XVIIIth-century painting by M. Belisario.*

example of the ecclesiastical architecture of the dissenters of the period. The fittings are contemporary. One of the benches is known to have come from the congregation's earlier synagogue in Creechurch Lane, a stone's throw away. One of the many huge chandeliers which light the building was a gift from the great Sephardi community of Amsterdam. The Ark is Italianate work of the period and contains a collection of scrolls of the Law with their appurtenances, covering all periods from 1657 to 1950, which is unrivalled and priceless.

The special service in October showed what a perfect setting this historic synagogue provides for the dignified and stately pageantry in which the Sephardi ritual abounds. Perhaps it displayed that liturgy at its best affording as it did, examples of the Congregation's simple choral melodies as well as of its traditional *hazanut* which always remains simple enough



to support the traditional Jewish conception of the *hazan* as *sheliach tzibbur*, the emissary of the congregation who should pray with them rather than for them.

### **Development of English Sephardi**

The Sephardim have a habit of assimilating and absorbing each successive wave of Sephardi immigrants, so that a community which was founded by Marranos (Crypto-Jews) from Spain and Portugal and the Dutch descendants of Marranos, has formed and maintained from these elements and later arrivals from Italy, Gibraltar, the West Indies, North Africa, the Balkans, the Levant, Egypt, India and the Far East, as well as from a sprinkling of Ashkenazim who have married into the congregation or simply been attracted to it, a distinctive English Sephardi type, at once at home among and a part of the general English environment and keenly loyal to Judaism.

The congregation maintains its own institutions. It has its own *Memdrash* or college for studying the Sacred Law, out of which its religious schools and classes have grown. This and the Burial Society, or *Hebra*, date from the seventeenth century; later but still early as Anglo-Jewish institutions go, come its orphanage, its hospital, its almshouses and dower societies and a host of smaller congregational charities, many of which are now administered by its own Board of Guardians. These have served as prototypes for the larger community's efforts in which members of the smaller community have often taken a prominent part.

Perhaps the most outstanding example of co-operation between the communities outside the purely charitable, is the Board of Deputies. Here, as early as 1760, the Sephardim agreed to co-operate with the Ashkenazim in sending a message of congratulation to King George III on his accession. From this small beginning has grown the present Board of Deputies with its multifarious and far-reaching activities. At present Bevis Marks feels itself obliged to refrain from electing *Diputados* as it still calls them; but it is its declared intention to return as soon as its present grounds for dissatisfaction are removed. Meanwhile the congregation can look with pride on the number and quality of the Presidents it has given the Board, who include the great Sir Moses Montefiore and Mr. N. J. Laski, K.C., a member of the Council of Christians and Jews.

### **Insistency on Orthodoxy**

In the religious field the Sephardim have always been, and remain to-day, unbendingly attached to the Orthodox Jewish religion. Inability to compromise here has led to difficulties at times and some attribute the

schism of 1840 and the foundation of the West London Synagogue to the obstinacy and obscurantism of Bevis Marks. The congregation's best answer to this is to point to the religious position now reached by the descendants of the Reformers who asked for a few apparently slight concessions in 1840. The whole Anglo-Jewish community would have lost spiritually had Bevis Marks become a Reform Synagogue; both the last two Hahamim, Artom and Gaster, left a mark for good on Anglo-Jewry; and the Sephardim, who early resumed friendly relations with those who left them to found the Reform Congregation in "Berkeley Street," have never regretted developing and carrying on into another century their distinctive religious and cultural attitude.

### Modern Interpretation

Probably owing to the lucky accidents of history which kept them for the most part more closely in touch with their gentile neighbours than were most Ashkenazim, the Sephardi rabbis and religious leaders have never been mere legalists. Joseph Caro with his *Shulhan Aruch* has his part in the Sephardi way of life, but Maimonides, who reconciled the claims of Jewish and secular learning, of Moses and Aristotle, is never denied his; and the presence in England of a chain of great Hahamim following this school has had an influence on the whole Anglo-Jewish Community. The Sephardi Community is hoping confidently that in Haham Gaon (a young man as Chief Rabbis go, but that again is part of the Anglo-Sephardi tradition) it has found a leader who will bring new distinction to this office by giving the community the mid-twentieth century interpretation of Jewish orthodoxy for which it is so obviously looking.

A community well-rooted in the past always tends to utilise as much as possible of its traditional framework as is consistent with its present needs. So it is not surprising that the Sephardim are already planning to celebrate the two-hundred and fiftieth anniversary of the opening of Bevis Marks which falls next year, and that they hope to give the publication of a new and completely revised edition of their daily prayer book a prominent part in the celebrations, along with a special service and an exhibition of congregational and family treasures. Nor is it surprising that they are looking still further ahead and see in the three-hundredth anniversary of the re-settlement of Jews in Great Britain, which falls in 1957, an opportunity for exhibiting their beloved synagogue and their stately ceremonial on an occasion when pride and satisfaction at the value to their native country of the great integrated Anglo-Jewish community can legitimately be displayed.

## The Orthodox Church

HELLE GEORGIADIS

*Few people in this country know much about the Orthodox Church. "Common Ground" will attempt in two articles to give its readers a background picture that may encourage them to further reading. The first article deals with the history and nature of the Orthodox Church. The second will describe its worship and festivals, and discuss the position of the Church in relation to the State.*

THE Eastern Orthodox Churches (often more briefly described as "The Orthodox Church") are a group of self-governing Churches which are in full communion with one another, bound together by a common body of doctrine, and sharing the same Liturgy.

The four ancient Orthodox Patriarchates of Constantinople, Alexandria, Antioch and Jerusalem were, until the eleventh century, in full communion with a fifth, that of Rome. The *Great Schism* which resulted in the estrangement of the Eastern Christians from those of the West, is thought by many to be the root cause of the subsequent divisions of the Church in the West at the end of the mediaeval period, when Luther, Calvin and others left the Church of Rome and became the founders of different Protestant denominations.

Since the time of the Great Schism, the Orthodox Church of the East has continued in the tradition of the first ten centuries. National Churches with independent or "autocephalous" status grew up as the missionary activity of the Orthodox Church extended to the Balkans and Russia. Today all the countries of Eastern Europe have their own indigenous Orthodox Church.

It is the practice among the Orthodox to use the language of the country for the services of the Church. The two great missionaries of the Slav peoples, St. Cyril and St. Methodius, had to construct an alphabet for the Slav peoples in order that the Holy Scriptures and the services of the Church could be translated for them from the Greek.

### Church and nation

The Orthodox Church has always been very closely identified with the life of its people. It was thus able to keep alive, not only the Christian Faith, but also the language and cultural traditions of those Balkan countries, such as Greece and Serbia, which for many centuries found themselves under Moslem rule. In particular, the great Church of Constantinople, which in the eleventh century was the most powerful and influential of all, has been able to preserve the Orthodox faith and worship intact, even though shorn of its temporal prestige and authority.

With the conversion of Russia in the tenth and eleventh centuries, the Slav-speaking members gradually outnumbered the Greek-speaking members of the older Patriarchates. Differences in temperament and culture, as well as language, are reflected in local modifications of custom and practice. But the teaching of the Orthodox Church and its Liturgy has remained the common treasury and responsibility.

No Patriarchate or National Church can define a doctrine. This can only be done by an Oecumenical Council where representatives of all the



*ST. SOPHIA, CONSTANTINOPLE*

*The Cathedral Church of the Greek Orthodox Church. Notice the central dome, characteristic of all Orthodox Churches.*

Patriarchates and autocephalous Churches must be present. Since the Great Schism, no Oecumenical Council has been recognised, though local Councils have dealt with certain problems of faith and order which concerned their own people. The decisions of such local Councils are, however, temporary expedients only, for they remain subject to the decisions of an Oecumenical Council when and if it should be called together.

### **Claim to infallibility**

The point is important because the Orthodox Church claims infallibility in its doctrinal pronouncements, and its decisions are therefore binding on its faithful. "Infallibility" is not popular these days when any suggestion of an absolute or irrevocable statement or act is received with scepticism. The Orthodox claim to infallibility rests on its belief that the Church is the Body of Christ, animated and directed by the Holy Spirit and holding the fulness of Truth. It should be remembered too, that the doctrines of the Church have been defined out of the living tradition of the Church's teaching, which is enshrined in Holy Scripture and for which the Church is the interpreter and guardian. The doctrines have been defined to meet the challenge of specific heresies for the express purpose of keeping the Faith in its full truth, unadulterated by error. Thus the claim of the Church to infallibility must not be mistaken for a capricious use of authority. The head of the Church is Jesus Christ Himself, and the members of the Church, whether bishops, priests, deacons or lay people are responsible both individually and corporately to Him.

The double aspect of the individual and corporate nature of membership of the Church, which is very noticeable among the Orthodox, is one of the reasons why many protestants feel themselves unexpectedly "at home" in Orthodox services, while at the same time Western Christians of Catholic tradition find a great deal in common with the liturgical life of their own Church.

The Orthodox Church has indeed come to be regarded by many Christians in the West as a bridge across which the Protestants and Catholics of the West can draw closer together. The Orthodox Church has therefore a part of special importance to discharge in its meetings with Christians of Western traditions, and the participation of its members in discussions concerning the reunion of Christendom has already proved of value.

At the same time, the ancient roots of the Orthodox Church in Palestine, Syria, and Egypt, which have profoundly influenced its character, enable it to speak to the Oriental as well as to the Occidental, and it may also prove a valuable interpreter between them.

## Pentecost

DR. A. COHEN

*Both Christians and Jews will celebrate a major religious festival this May. The Jewish Festival of Pentecost falls on May 22-23; the Christian Whitsuntide on May 28. The two articles which follow seek to give an insight into their significance, rather than to describe their observance.*

THE three ancient pilgrim festivals, on which every Israelite had the duty "to appear before the Lord" in Jerusalem, marked the seasons in the agricultural year. Passover, in the spring, was the time of the beginning of the barley-harvest; Pentecost, in the early summer, indicated the time of the wheat-harvest; Tabernacles in the autumn, occurred at the period when the produce of the field was gathered and stored.

In the Bible, the first and third are associated with historical events: the exodus from Egypt and the dwelling in booths during the journey through the wilderness. But the second is referred to only as an agricultural occasion. It is called "the feast of the harvest, the first-fruits of thy labours, which thou sowest in the field" (Exodus xxiii, 16) and "the day of the first-fruits" (Numbers xxviii, 26). That it was so observed even in the days of the second Temple is evidenced by the graphic account of its celebration which is found in the Mishnah.

### Giving of the Law

Post exilic Judaism, however, connected Pentecost with an event of supreme importance, the revelation at Sinai; and the name by which it became known most commonly among Jews is "the season of the giving of our Torah." The Bible records that the Israelites stood at the foot of the mountain in the third month, the departure from Egypt having taken place in the first. The day of the month is not specified, but tradition held it to be the sixth. It was natural to attach a twofold significance to this festival as to the other two.

Both aspects have meant much in the life of the Jewish people. Disraeli wrote in "Alroy" that "the vineyards have ceased to exist but the eternal Law enjoins the children of Israel still to celebrate the vintage. A race that persist in celebrating their vintage, although they have no fruits to gather, will regain their vineyards." Those words have received striking verification in our time. The phenomenon has aroused attention that a people, divorced for nearly two millennia from the soil, are displaying a remarkable aptitude for the agricultural life.

It is not far-fetched to seek the explanation in the influence of the religion of the Jews. Their sense of attachment to the land was kept in



*The Torahs used in the Synagogue are always copied by hand on parchment and rolled, as scrolls were before the days of printed books. A pointer ending in a small hand with the pointer finger extended is fastened to the Scroll and is used by the reader as he follows the words across the line.*

abeyance, but not destroyed, because the festivals of their community kept alive the memories of the national past. Nor is it surprising that an effect of the modern Jewish settlement in Palestine is to heighten the agricultural significance of the festivals.

Of still greater momentousness has been the association of Pentecost with the revelation of the Torah. According to the law of the Bible (Leviticus xxiii, 15), fifty days (known as "the days of the Omer") between Passover and Pentecost have to be "counted," and the explanation of the ordinance given by Maimonides is as follows: "In order to raise the importance of this day (Pentecost) we count the days that pass since the preceding festival, just as one who expects his most intimate friend on a certain day counts the days and even the hours. This is the reason why we count the days that pass since the offering of the Omer,

between the anniversary of our departure from Egypt and the anniversary of the Lawgiving. *The latter was the aim and object of the exodus from Egypt* " (Guide for the Perplexed III, 43).

### **Freedom Requires "Right Direction"**

The redemption of Israel from the house of bondage was not an end in itself, but the means to an end. National independence, to which the redeemed slaves were looking forward, provided the opportunity of self-realisation but was no assurance of its fulfilment. To achieve that something more was needed, viz. right direction (the basic meaning of the term "Torah") which was given in the acceptance of the covenant at Sinai. The Rabbis summed up the situation vividly in the legend that when the Israelites were gathered around the mountain, God announced to them, "If you receive My Torah, well and good; if you reject it, here shall be your grave." All the hopes for the future which Israel entertained as they journeyed to the homeland destined for them would be falsified unless they submitted to the discipline of God's will. Without it freedom would degenerate into licence, and lawlessness would blight their national career.

The subsequent history of Israel, as recorded in the Scriptures, amply verifies that doctrine; and for both Jew and Christian the moral is one which demands earnest attention especially today. It has a bearing upon the desperate condition of the world. The nations have been rescued from enslavement which the victory of Nazism would have brought upon them. They have freedom, but what they lack is "direction" which gives to liberty the opportunity of achieving happiness and advancement.

Consequently, the claim that the Jewish festivals have a message of eternal and universal value is not an overstatement. Passover proclaims the right of man to be free; Tabernacles emphasises the dependence of the human being upon God's providence; Pentecost teaches that only in submission to divine guidance can a people rise to the heights of its potentialities and attain true greatness.

## **The Birthday of the Church**

W. W. SIMPSON

**W**HITSUNTIDE, the last of the major historical festivals of the Christian year, is still generally referred to as the Feast of Pentecost. Alternatively, though not in so formal a sense, it is described as the Festival of the Holy Spirit, and sometimes as the birthday of the Church. The first of these three titles recalls the occasion, the second the nature of the event itself, and the third its outstanding consequence.



The occasion was the Jewish Feast of Pentecost. On this, the fiftieth day after Passover, Jews celebrated both the ingathering of the first-fruits of the harvest, and the giving of the Law to Moses on Mount Sinai. Though neither of these associations was carried over directly into the Christian festival, both are in some sense relevant to a full understanding of its significance.

The event was the fulfilment of a promise of Jesus to His followers that after He had been taken from them they would receive power from on high after the Holy Ghost had come upon them. The story of what actually took place and of its immediate consequences is simply told in the Acts of the Apostles. The mystery of how it happened has continued to baffle not only people outside the Church but also Christians themselves even down to our own time.

Religious experiences, especially those of a spectacular nature, are always difficult to explain, and for that very reason constitute a temptation, on the one hand to excessive rationalisation and on the other to thoughtless emulation. Of these two the second is perhaps the more serious, and the history of the Christian Church abounds in examples of both individuals and sects whose claim to have been directly inspired by the Holy Spirit is as patently ill-founded as it is transparently sincere !

### **Historical Background**

For this reason it is most important that the historical event celebrated by all sections of the Christian Church on Whitsunday should be seen in relation to the whole background of the experience of those to whom the Spirit came. First and foremost they were persons whose whole life had been transformed by their relationship with another person, Jesus Christ. They had lived with Him, listened to Him, watched Him, talked with Him and yet had never been able fully either to understand or to explain Him. When in the end they were compelled by force of circumstances to decide for or against Him we are told that "they all forsook Him and fled." And in that same hour they knew that they were wrong.

But the remorse that overwhelmed them as they made that discovery was transformed into wonder and joy by the fact of His resurrection. There followed a period of forty days of alternating hope and fear during which He was both with them and not with them until, on the fortieth day, "a cloud received Him out of their sight" and they saw Him no more.

Only as we are able in some measure to enter into the nature and meaning of that experience can we hope to understand the significance of what happened on the Feast of Pentecost. For them it was the assurance

that the God who had spoken to them uniquely in the person of Jesus Christ was with them uniquely in the person of the Holy Spirit.

### **Birthday of the Church**

But the festival of the Holy Spirit was also the birthday of the Church, for this new and more intimate relationship with God carried with it the inescapable corollary of a richer and fuller relationship with each other. On that day a new community was born which, in its simplest and most essential form, was the prototype of the Christian Church. Through the love of God, and by the grace of the Lord Jesus Christ, the Church is essentially the fellowship of the Holy Spirit.

One thing further remains to be noted. All this happened on the day of Pentecost, a day which, as we have seen, was already full of religious meaning for those to whom this new experience came. There is a sense in which it has never been more important than it is now for Christians to recognise that the new did not supplant the old, for the Law, the giving of which to Moses on Mount Sinai was celebrated on the day of Pentecost, was not abrogated by Christ. He Himself declared that He came "not to destroy the Law but to fulfil it" not in any merely literal sense, but in its fullest spiritual implication. In this sense the Church has always maintained that just as, by the receiving of the divine Law at Mount Sinai a new community was born, so also a new community came to birth when, on the fiftieth day after His death, the earliest followers of Jesus Christ received the gift of the Holy Spirit and became the first-fruits of the Christian Church.

### **Human Relations in Germany**

CARL F. ZIETLOW

*"Common Ground" believes that its readers, recognising the vital importance of fostering better human relations in Germany, will be specially interested in the following account of the work of the representative in that country of the American National Conference of Christians and Jews.*

WHILE in the U.S.A. during the latter part of January 1948, I had been having a good day in connection with my work as director of the North Central Region of the National Conference of Christians and Jews. In addition to securing several speakers for Brotherhood Week programmes, I had received a couple of good financial contributions that made me happy. I had just returned to the office for a few moments when

a long-distance call from New York was announced. Dr. Everett R. Clinchy, President of the National Conference of Christians and Jews, was calling. He stated that General Clay had invited the National Conference to send a Liaison Representative to the American Zone of Germany. The duty of this officer would be to assist German leaders in major cities in the Zone in forming local councils of Christians and Jews which would develop for Germany an educational programme for overcoming intolerance and antisemitism. He would like to have me take a leave of absence from my work in the North Central Region for a year to become this representative with the stipulation that my mission would be to help get a programme under way in Germany, and find and train leaders who would ultimately take over the German programme. Anyone who had worked on the staff of the National Conference of Christians and Jews as long as I had, realized the effect Naziism had in stimulating hatred among people beyond the borders of Germany. I had also come to realize more and more that one cannot fight intolerance and prejudice in one's own land without recognizing the importance of similar movements in other countries. Hence this invitation came as a challenge which my family, from whom I have now been separated two years, and my committees as well as myself, accepted.

### **Foundations for Work in Germany**

After I accepted the mission I began considering what resources I had to build upon in Germany. The National Conference working within the U.S.A., in order to overcome intergroup hostility had appealed to interest in national unity. But that would be out of the question in Germany where the emphasis on national unity had inspired hatred and was one of the factors which destroyed the nation. Another effective emphasis in our American programme was our appeal to loyalty to the democratic traditions on which our nation was founded, but Germany did not have the same deep-seated traditions of democracy. It was here I realized the limitations in our own programme and recognized anew that the real genius of the National Conference of Christians and Jews was its appeal to the universal belief in the Brotherhood of men based on our common belief in the Fatherhood of God.

The fight which many religious leaders, Protestants and Catholics as well as Jews, made against Naziism in Germany was known to me. Thus it was that I decided that my appeal to Germans must be based on that element in our programme which is universal and basic to western civilization—not limited by national boundaries. Whatever success I have had in developing German councils, I credit to this idea. Germans



*Co-chairmen and staff members of German Councils  
of Christians and Jews.*

were ready to respond to this appeal, for they recognized their tragedy was the result of disregard for this belief. The ruins and the chaos all about them spoke in more than mute tones.

### **How the Work Began**

When I arrived in Germany on March 28th 1948, everything seemed ruins and chaos. Most of the people I spoke with revealed an interest in a programme of education to overcome the hatreds and hostilities and intolerance within their country, but stated: "First we need bread and then we will have time to consider working on a programme such as you have outlined." My answer always was, "Man must live by bread, but he does not live by bread alone. For it was when Germany had the most bread that it committed its greatest crimes against civilization by herding innocent people in concentration camps and annihilating them in gas chambers."

My aim was to enlist the most influential people I could find—people whose influence was already counting for good—to serve on organizing committees. On the whole I think I have been rather successful in securing first class leaders. The response of interested German leaders

resulted in rather unexpected financial assistance for starting the organization of local councils. It made it possible to secure staff directors for each council. The Cultural Exchange Programme of Military Government sent three of our directors and three of our lay leaders to America to study the operation of the National Conference of Christians and Jews first hand. This proved a good training school.

Since I have been in Germany, councils have been developed in Munich, Wiesbaden, Stuttgart, Frankfurt, Berlin and Offenbach. Each council, made up of a Board of Directors of from 36-55 members, consists of businessmen, clergymen, educators, youth leaders, labour leaders, representatives of women's organizations and the Government. This Board is directed by an Executive Committee of three co-chairmen, one Protestant, one Roman Catholic, one Jew, three vice-co-chairmen and a treasurer. Councils which have been existing for a longer time have organized the following committees:

- An Educational Organizations Committee;
- A Religious Organizations Committee;
- A Community Organizations Committee;
- A Committee for Press, Film and Radio;
- A Finance Committee.

Some of our councils have as many as 200 people participating in the various committees.

### **Plans for Development**

The work so far has been largely orientation. There have been extensive discussions and a good spirit in the committee meetings from which many helpful suggestions have come. Members of these committees have in turn stimulated other members of the organizations to which they belong.

There is very little literature in our field in Germany, and few translations. One of our concerns has been to translate into German some of the booklets which German leaders have considered useful in stimulating German thinking on better human relations. Two of these booklets already published are Dr. Sterling Brown's "Primer on Inter-group Relations" and the British Report on the Oxford Conference "Foundations of our Civilization." We now have a capable director who is working on the development of German literature.

In May 1949, 120 representatives from Boards of Directors of the various councils met for a stimulating two days' Conference on Human Relations which was addressed by outstanding German personalities.

Dr. Visseur of Geneva and Professor Lauwerys of London were the only non-German participants. Those present inspired each other with their interest.

Following the Conference in Munich we had "workshops" each lasting two days. These were attended by representatives from local councils' committees of Religious, Education and Community Organizations. Much useful information was gathered from these workshops. Councils are now organizing Finance Committees for fund raising. We are hopeful for similar success in this area as a result of improved economic conditions, although surplus money is still scarce.

Bundespresident Heuss spoke for the Wiesbaden Council on December 7th. We were happy that this was among his first appearances in Germany. We trust it will inspire German concern beyond the confines of our councils.

What has been done so far has just been a beginning. The coming year will be a test of German interest and whether or not this work in Germany has been established on a firm foundation. My experience thus far reveals a real concern among important German leaders for eradicating the roots of prejudice and intolerance which have made them guilty of such crimes against civilization as occurred in the past twenty years. They are also concerned that the second half of the twentieth century shall be known as much for its emphasis on good human relations and on the dignity and worth of the individual, as the first half will be remembered for its brutality.

## **Schoolgirls and Religion: Some Frank Opinions**

EDUCATION has become a two-way process. Gone are the times when Dr. Keate could say in Chapel to the Eton boys, "Be moral, or I'll beat you until you are." Teachers now realise that they have to study the temperament and outlook of those who are a generation or so younger than themselves and that their technique has constantly to be modified in the light of such observation and experience. Here are some interesting data resulting from an experiment recently carried out by the Headmistress of a large London Day School for girls who wanted to find out what her pupils thought of religion in general and the religious life of the school in particular.

The number of girls questioned was 268; of these 86 were Jewish, 3 were uncertain and the remaining 179 at any rate nominally, Christian. The last group could be further classified as follows: 102 Church of England, 14 Presbyterians, 6 Congregationalists, 2 called themselves Free Church, 5 were Baptists, 10 Methodists, 3 Roman Catholics, 2 members of the Society of Friends, 1 Unitarian, 1 Church of Wales, 1 Christian Scientist, 1 member of the Plymouth Brethren. Thirty-one were content simply to call themselves Christians.

Of the Jewish girls, only a few specified that they belonged to a particular group; of these 8 said that they were Orthodox, 4 belonged to the Reform Synagogue, 9 to the Liberal and 5 to the United Synagogue. There was thus a cross-section of both communities from which to draw evidence and the examples given below are a fair sample of the replies which these questions produced.

### **The Questions**

*Are you vitally interested or indifferent about religious questions ?*

About 47% replied that they were vitally or moderately interested; 35% that they were interested; 8% midway between the two extremes; 7% indifferent.

The proportion of Christian and Jewish girls in each group was about the same.

*Do you attend Church or Synagogue regularly ?*

25% of the Christians regularly attend Church, 22% of the Jewish girls, Synagogue. Only 15 Christian girls mention a rule of attendance at Holy Communion. At least 30 Jewish girls make special reference to the Festival Services. Fourteen Christian and seven Jewish girls say that they never, or hardly ever attend a service of any kind.

*Do you try to keep a rule about private prayers ?*

66% Christian and 56% Jewish girls say "yes." 30% of the total do not attempt to keep any rule. Very few, especially of the Jewish girls, make a practice of reading the Bible.

*Is there any part of your school life that you find helpful—or otherwise—in your religious life ?*

56% find the school religious lessons helpful; 10—all Christian—do not, saying that they prefer their own Bible classes. There seems to be some clash here, between the school's teaching of progressive revelation and the fundamentalist doctrine of verbal inspiration which they learn elsewhere.

17 speak of the advantage they derive from contact and free discussion with those who have a different outlook. 5 mention opportunities the school offers for practising the virtues taught by religion (e.g. charity, tolerance, etc.). Some feel that the school gives no help at all.

*Is there anything that you would like to add ?*

This question produced a crop of interesting and original answers of which the following are a selection.

"Singing brings me nearer to God than anything else." (Christian)

"I am interested especially when something is said against (religion)." (Jewish)

"We light the candles on Friday night but this is just an expression of our Jewishness. Neither I nor my parents are at all sure that there is a God . . . Maybe there was a God who, as it were, set the works going, and then died." (Jewish)

"You cannot believe or have faith in anything you can't quite understand." (Christian)

"Most young people are frightened almost by the persistence that grown-ups have in trying to make them believe." (Christian)

Three girls say: "I think that parents should set an example."

"I am very interested in all religious questions especially now that there is a completely Jewish state where all our highest aims may be realised in the future." (Jewish)

"I would not change my religion for anything." (Jewish)

"I do not believe the world could go on if people did not believe in God." (Christian)

"I don't think it's true that Christianity has had its day, though I hope God has got his own plans about that." (Christian)

### **Inferences**

The attempt to draw any positive general deductions from the above questionnaire is to be deprecated, but these answers and a number of similar ones, which could not be included in the space of a short article, reveal certain tentative trends of thought.

There is, first, an almost universal interest in religious questions among this group and "belief" is far more general than "unbelief." Does this portend an incipient revolt on the part of youth against the religious apathy so prevalent today ? That would be an unsafe conclusion, but further evidence shows that, while organised religion appeals less than personal religion, a surprisingly large number of girls make it a rule to



say daily prayers. This means that interest in religion is not confined to discussion; there is also some spontaneous genuine practice.

Secondly there is a refusal to accept anything on trust and a demand that religion should be explained in simple terms before it can be believed. In this connection some children resent the fact that they are expected to carry out religious observances long neglected by their parents.

The emergence of the State of Israel has in some cases accentuated Jewish loyalty. This raises a question of importance to Christians as well as Jews, namely the relation between religion and nationalism. Here we have some evidence that a national re-birth has brought with it some spiritual awakening. But again it is unsafe to draw any definite conclusions. In general there is no very marked difference between the Christian and Jewish girls in their attitude towards religion.

This experiment has been well worth while and the results achieved are a tribute both to the initiative of the Headmistress who conceived it and the interest of the pupils who carried it out. Perhaps in these days, when sociometry is becoming such a popular technique, some other schools may like to emulate this performance. We shall then be able to accumulate a great body of evidence from which decisive conclusions can be drawn about the attitude of youth towards the eternal riddle.

#### MALCOLM SPENCER

In the death of the Rev. Dr. Malcolm Spencer on March 7th the Council of Christians and Jews lost one of its founder-members and most devoted and tireless of workers. A member of the Executive Committee from the time of its inception, Malcolm Spencer was the very incarnation of that spirit of understanding and respect that he strove so cheerfully to promote. This was never more apparent than in connection with the International Conference of Christians and Jews at Oxford in 1946, the preparatory studies for which were largely conceived and carried through by him.

Malcolm Spencer was the friend of all who knew him. He will be sorely missed in many different fields, and his colleagues will for long entertain grateful memories of him.

## Commentary

### ● Apartheid in Apartments

The Seretse Khama case has again pin-pointed public conscience on the colour problem, and undoubtedly relations between the white and coloured peoples of the world, no less than between Jews and Christians, constitute one of the major problems of today.

When we think of the colour problem we immediately think of South Africa and the U.S.A. We are horrified at "apartheid;" shocked at hearing of separate compartments for negroes on American trains; determined that the British Protectorates in Africa shall not be handed over to the Union against the wishes of the native populations. Before the Seretse Khama case, our own consciences were fairly clear—and even over Seretse Khama, we might feel proud of the public outcry which was aroused, or we might talk of a special case with grave political implications for the native peoples themselves, or we might simply "blame the government."

But is our attitude really so very different from that of the Europeans in South Africa, or the Southern democrats in the U.S.A. ? Or is the difference rather that we do not have to face their problem ? (In a different context, how often have we heard it said : "We don't have any anti-semitism here—we haven't any Jews !") It is easy to be righteous at a distance. But our attitude is better assessed not by what we *say* about the colour problem in Africa or America, but by what we *do* about coloured people in this country.

There are about 4,000 colonial students in Britain, most of them in London. They are, on the whole, the pick of their communities—many of them scholarship holders selected for their exceptional ability. There should, one would think, be few problems associated with them. Certainly there are none of the problems on which other countries seek to justify the colour-bar—no primitive habits or squalid living conditions, no competition for flats or houses, no possible fear of undercutting wages or competition for jobs.

Yet these colonial students, British subjects, find a colour-bar in the heart of the Empire that must both dishearten and embitter them. For they cannot find lodgings. It is not that "digs" are unobtainable—if they were, then the alternative of hostel accommodation, meagre and unsatisfactory though it so often is, might be more acceptable to them. But, as a recent report shows, when they find a vacancy either they are refused because the landlady says "no coloured people here," or, having been

accepted, "other lodgers object to using the same bathroom as a black man, eating at the same table as a black man." So the coloured student has to leave.

We should do well to remember that the students who are being embittered towards Great Britain by this sort of experience are certain to be the future leaders of their peoples. Future colonial history may be influenced in no small measure by the impressions they take back from their student days in London.

By all means let us focus public opinion on the world colour problem. But should we not also make quite certain that our private attitude, reflected in the way we deal with the very small number of coloured people on, or rather over, our own doorstep, is in keeping with our public declarations ?

### ● Of Nursery Rhymes

We scarcely expected to find ourselves reading nursery rhymes in the office of the Council of Christians and Jews ! But when we were told about a recently published anthology of nursery rhymes, we thought it our business to get a copy. For the first rhyme in the book, about *Old Mother Goose*, contained these verses : " Jack sold his egg to a rascally Jew, who cheated him out of the half of his due. The Jew and the Squire both came at his back, and began to belabour the sides of poor Jack. The Jew got the goose, which he vowed he would kill, resolving at once his pockets to fill."

Investigation reveals that these verses are not traditional, nor, so far as we can tell, were they made up with the express intention of causing antisemitism. They were written about 150 years ago by an unknown hack writer, and apparently have recurred from time to time in some versions of the rhyme. But it is easy to see how very young children, hearing the tale over and over again, as children love to do, may get an impression of the Jew which later hardens into a stereotype prejudice when they hear grown-ups use the word " Jew " as a derogatory term, or if they happen to meet, or hear of someone else meeting, an instance of bad behaviour on the part of an individual Jew.

In this particular instance the matter has been cleared up satisfactorily. The publishers, when their attention was drawn to these considerations, readily agreed to use in future reprints some alternative verses which have been composed and which, without altering the structure of the rhyme, entirely remove the possibility of prejudice being created. What is more, other publishers of children's books have been approached and all have agreed that they will use the alternative verses in any future edition containing this nursery rhyme.

The instance, however, is not unique. There are many other cases where stories in children's books are likely to arouse prejudice and bias of one kind or another. Sometimes they are classics—"Oliver Twist," Chaucer's "Prioress' Tale," and of course "The Merchant of Venice," come to mind. More often they are simply unthinking stereotype word-pictures, as with this nursery rhyme, or, as in another case with which we had to deal recently, inadequate description or hasty generalisation of historical incidents.

No one would suggest a censorship of classics, and most of the classics are published for school treatment where the teacher's explanations can put the picture in its right perspective. But in books intended mainly for children's own reading, particularly for very young children, and even in some textbooks, the greatest care should be taken to avoid creating impressions which may later harden into prejudice. Publishers are usually fully conscious of their responsibility in this matter, and where unfortunate instances have occurred, and we have approached the publishers, we have always found them most cooperative.

Incidentally one service which readers of "Common Ground" can render, is to draw our attention to any such cases which they may come across.

### ● Home Influence and Delinquency

One of the most urgent social problems of today is the "crime wave." Though it is generally accepted that crime always increases after a major war, it must not be forgotten that the war ended five years ago, nor that an appreciable number of the offenders were too young to have taken part in it.

For the most shocking aspect of the problem is the youthful age of so many of the offenders. The question posed is, what are the factors that have made them criminals? On one point there can be no disagreement: environment plays a major part in determining conduct. The school helps to build up character, but it can have no lasting effect if the home atmosphere is one in which right thinking and love are not the predominant features.

It is therefore not surprising that so high a proportion of juvenile delinquents come from broken homes, and so few from homes, whether Christian or Jewish, where the religious influence is strong. It is indeed a reflection of the fact that Jewish home life still retains its strong influence, that the figures of juvenile delinquency among the Jewish community are well below the national average. There are two schools for Jewish juvenile delinquents and difficult children: Finnart School and Park House School.

The former is a school for boys up to the age of fourteen. At present there are only five Jewish boys on the register, and three are due for discharge. Park House School for the last decade had an average of thirteen boys per quarter. This is a record of which the Jewish community in this country may well feel proud. In a later issue of "Common Ground" we shall return to this theme.

## About Ourselves

● On March 13th Professor E. L. Sukenik, of the Hebrew University in Jerusalem, spoke at a public meeting at Church House, Westminster, on "Recent Discoveries in Palestine and the Bible." His address was intriguing to both Christians and Jews, although he touched only in passing on the recently discovered Hebrew Scrolls on which he has done so much research.

The meeting was arranged jointly by the Council of Christians and Jews and the Friends of the Hebrew University in Jerusalem. It is an indication of the widespread interest in the subject that before the meeting was timed to start every seat was taken and about 150 people had to stand throughout the lecture.

● From March 17th-19th there was held at Leatherhead the second week-end holiday conference for Christian and Jewish girls. About 20 girls from the Y.W.C.A. and the Association for Jewish Youth were present, and the discussion time was spent on "Christian and Jewish Festivals and Customs." Features of the week-end were the miniature Jewish museum which Mr. Henry Shaw brought with him (we shall not forget his attempts to demonstrate the sounding of the *Shofar*!); the four film-strips on "One God—the ways he is worshipped and served;" and the visit to the beautiful Parish Church, dating from Norman times, where the Vicar explained the services and ceremonial of the Church of England.

Whilst the week-end was intended primarily to enable the girls to renew the friendships made at Bracklesham Bay six months previously, and to understand more of each other's

religious beliefs and observances, it was evident that the Christian girls were learning a great deal that they did not previously know about the Christian churches, and the Jewish girls similarly added to their knowledge of their own faith.

In the closing session of the week-end the girls decided that they wanted a third conference, next autumn, and a fourth in the following spring! Perhaps that is the best measure of the success of the two week-ends so far held.

● Also in March, on the 15th, our Manchester branch held its Annual Business Meeting. The Dean of Manchester, the Rt. Rev. John L. Wilson, C.M.G., M.A., was in the Chair, and the Communal Rabbi, Dr. A. Altmann, spoke. This was a well attended meeting and we wish Manchester well in the coming year's efforts.

● The Council's financial year ended on 31st March, and, as in previous years, we have just managed to scrape through. The margin is too narrow, however, to leave much room for satisfaction. Indeed the balance was achieved only by cutting by one-quarter even the small budget of expenditure which had been decided upon. The Council has always led a hand-to-mouth existence, and it is seldom that there is more than a few weeks' expenses in hand.

Working on this basis, we can never be free from a certain anxiety for the future of our work, and activities which ought to be undertaken, publications which ought to be produced, have to be put on one side because no money is available for them. Even as

it is, all too much time of the small staff has to be spent in fund-raising, time which could otherwise be devoted to doing the Council's real work.

We appeal to all readers of "Common Ground" to help—by giving as generously as they can, by paying their subscriptions promptly (an average of 2.5 reminders has to be

sent for each subscription received!) and by enlisting the support of others. The Council is entirely dependent on voluntary contributions to maintain its work, but in relation to the size and importance of the task to be undertaken, a total budget of £8,000 a year does not seem excessive.

## Book Notes

### **Our East London. How We Came Here.**

### **Our East London. The Growth of Its Religions.**

*The first and second bulletins issued by the Schools' Committee of the Council of Citizens of East London. 6d. each*

We make no apology for confining our Book Notes in this issue to these two publications.

The purpose of this series is admirably set out in an addendum to the first bulletin. The citizens of East London rightly claim that they are "the world in miniature." Into this comparatively small space, driven by persecution or in search of trade, throughout the centuries have flocked the most widely divergent groups of people bringing with them their own forms of culture, habit and religious outlook.

The story of the relations between these groups, their early intolerance and gradual adjustments, is told because "there is a danger that children come to feel unity to be dependent on

uniformity, that in being taught to ignore genuine differences they may learn to distrust them. If this happens they will react with hostility when they meet these differences in later life." In the author's opinion, which will be generally shared, "these differences could be a vital and enriching factor in our democracy . . . Diversity within unity is surely the goal towards which we ought to strive."

It will be seen, then, that history is here taught with a purpose and we are in a sense back in the atmosphere of that splendid sermon, the Book of Kings; only, the present authors have availed themselves also of all the critical and scientific apparatus which has become available during the long interval. They have, therefore, succeeded in bringing a great deal of unknown material to light and the reader will learn with interest how such phrases as "as honest as a Huguenot" arose and that the vestry of St. Dunstan's protested against Peel's Metropolitan Police Force as "utterly at variance with the principles of the British Constitution and subversive of the rights and liberties of Englishmen."

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## CONTRIBUTORS TO THIS NUMBER

**R. N. Carvalho, M.A., B.C.L. (Oxon.)** is a solicitor, and has held many offices in the Spanish and Portuguese Jews' Congregation.

**Rev. Dr. A. Cohen, M.A., Ph.D., D.H.L.**, is President of the Board of Deputies of British Jews. He is the author of many publications on Judaism.

**Miss Helle Georgiadis** is Secretary of the Fellowship of St. Alban and St. Sergius.

**Rev. W. W. Simpson, M.A.**, is a Methodist minister, and General Secretary of the Council of Christians and Jews.

**W. R. Taylor, M.A.**, is senior history master at Clifton College, Bristol.

**Rev. Carl. F. Zietlow** graduated as a teacher, and was later ordained a minister of the Evangelical United Brethren Church. Since 1939 he has been on the staff of the National Conference of Christians and Jews in the U.S.A. He is now working in Germany.

*Signed articles express the views of the Contributors which are not necessarily those of the Council of Christians and Jews.*

Just as the first bulletin shows how the population of East London is a rich medley drawn from many alien sources, Flemings, Dutch fishermen, French Huguenots, Irish, Russian Jews, Danish and Swedish timber merchants, African and Indian seamen, etc., so the second describes the religious life of the people from early days and the different faiths that have gone to make up its composite character. It is in the main a sad story of

intolerance and persecution, but there are occasional glimpses of a more enlightened spirit. Joseph Avis, for instance, a Quaker who built Bevis Marks Synagogue in 1701 "returned his profit as he was unwilling to benefit by what he regarded as a sacred labour." Is there, perhaps, some unconscious humour, too, in the story told by John Otter, a Quaker cobbler, who was on trial for disobeying the Conventicle Act of 1664. Asked where he dwelt, he replied: "I have a dwelling where neither thief, murderer, nor prosecutor can come in—in God," whereupon he was convicted of being a tramp and deported to Virginia!

The whole of this subject has been treated with lucidity and obvious sincerity, and it is difficult to single out any one section for special commendation. Perhaps the sections describing Islam and the Salvation Army have an added interest as dealing with less familiar ground. The bulletin ends fittingly with a plea for mutual understanding and tolerant attitudes, a re-statement of the main object of the series. And this quite inadequate review cannot end better than by quoting a sentence or two from its peroration: "What needs to be shown is that an understanding and reverence for the faith of others need not mean a lessening of one's own; that men can live anchored to their own faith and traditions while appreciating what others hold to be truth. Nothing less than this is required if we are to avoid the twin evils of intolerance and indifference."

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## Who's Who in Israel.

(From *British Agent*: J. Linn, 55, Compayne Gardens, N.W.6. £5.)

This is the first issue of the Israel Who's Who. Apart from the biographies usual in a work of this kind, it includes a second part "Israel at Work." This gives a survey of the political, administrative, cultural, social and economic life of the country.

*Hostages of Civilisation.* (A study of the social causes of antisemitism.) By Eva G. Reichmann. Gollancz, 18s. 0d.

*Studies in Old Testament Prophecy.* (A series of essays, edited by H. H. Rowley and presented to Professor T. H. Robinson by the Society for Old Testament Study.) T. & T. Clark, 16s. 0d.

## BOOKS RECEIVED

(The inclusion of a book in this list does not preclude its subsequent review.)

*A History of the Jews in Baghdad.* By D. S. Sassoon. Published Sassoon, distributed Alcuin Press, 18s. 6d.

*The Prophetic Faith.* By Martin Buber, translated by C. Witton-Davies. Macmillan, 17s. 6d.

*Jesus—Discoverer and Genius.* (A re-introduction for modern youth.)

By L. E. Jones. Macmillan, 4s. 6d.  
*American Jewish Year Book, 1950.* American Jewish Committee and Jewish Publication Society of America. \$4.00.

Experimental residential courses on religious subjects are being held at Burton Manor Residential College for Adult Education, Burton, Wirral, Cheshire. A week-end course from June 30th to July 2nd has the subject "Christ in the Modern World." A longer course, from 22nd to 28th July, deals with "The Bible in the Modern World."

The inclusive fees are, for the week-end course, £1 15s. 0d. and for the week, £4 5s. 0d. (Reduced fees for Merseyside students.)

IF NOT I . . . WHO ?

IF NOT NOW . . . WHEN

## CLOTHING APPEAL

There is STILL desperate need for discarded clothing for refugees from Eastern Europe (crowded in air raid shelters or many to a room) in Austria and the British Zone of Germany. Other war victims also are completely without footwear and with little else.

### BRITISH OFFICERS,

touched by the condition of these unfortunate people, continue to stress the need for clothing of all kinds, and footwear for men, women, children and babies. Will you please give all you can spare? Clothing need not be repaired if clean and free of moth. Your gift will help to reduce illness and probably save the lives of distressed people. Parcels (maximum 15 lbs. each parcel) to Oxford/Eurorelief, c/o Davies, Turner & Co., Bourne Street, London, S.W.1. The Chairman acknowledges, if name and address enclosed. Please support your local Committee if one is active.

### AN ALTERNATIVE

If unable to send used clothing will you please give a cheque? 10/- will get 35 garments to Europe; £1 for 70, whilst £3 will cover 210. Your help will prove to many that someone cares about their plight. Funds are pitifully small and we are anxious to exceed the two million mark with garments sent to Europe (including Allied countries). Donations payable to Eurorelief, Barclays Bank, 92, High Street, Oxford. Hon. Treasurer will acknowledge personally. Office address: 17 Broad Street, Oxford. (Regd. War Charities Act, 1940).



## OXFORD COMMITTEE FOR FAMINE RELIEF

Supporters include LORD HALIFAX and PROF. GILBERT MURRAY, O.M. (Hon. Trustee).

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